

The Miracle of
GURUNANAK



(by) Gurunanak Tract Society, Delhi.

With best Compliments from:—

Jathedar Santokh Singh
Secretary

Gurdwara Parbandhak Committee,
Sis Gunj, DELHI—(India)

ਦੀ ਪੰਜਾਬ ਐਂਡ ਸਿੰਧ ਬੈਂਕ ਲਿਮਿਟਡ

ਸ਼ਤੂਲਡ ਬੈਂਕ

ਜਾਰੀ ਹੋਇਆ—1908

<https://archive.org/details/namdhari>

ਸੈਂਟਰਲ ਐਂਡ ਐਡਮਿਨਿਸਟ੍ਰੇਟਿਵ ਆਫਿਸ :

H - ਬਲਾਕ ਕਨਾਟ ਸਰਕਸ, ਨਵੀਂ ਦਿਲੀ

ਸੂਦ ਦੇ ਵਧੇ ਹੋਏ ਦਰ ਪੇਸ਼ ਕਰਦਾ ਹੈ।

ਟਾਈਮ ਡਿਪਾਜ਼ਿਟ ... 7½% ਤਕ ਸੇਵਿੰਗ ਬੈਂਕ... 4%

140 ਵਾਰੀ ਚੈਕ ਦੁਆਰਾ ਰੁਪਏ ਕਢਾਏ ਜਾ ਸਕਦੇ ਹਨ

ਰਕਮ ਦੀ ਕੋਈ ਪਾਬੰਦੀ ਨਹੀਂ

* ਬ੍ਰਾਂਚਾਂ *

ਅੰਮ੍ਰਿਤਸਰ, ਅੰਬਾਲਾ, ਡੇਹਰਾਦੂਨ, ਦਿਲੀ (ਚਾਂਦਨੀ ਚੌਂਕ), ਦਿਲੀ
(ਕਰੋਲ ਬਾਗ), ਦਿਲੀ (ਪਹਾੜ ਗੰਜ) ਹੁਸ਼ਿਆਰਪੁਰ, ਜਲੰਧਰ,
ਕਾਨ੍ਹਪੁਰ, ਕਰਨਾਲ, ਖੰਨਾ, ਲੁਧਿਆਣਾ ਅਤੇ ਪਟਿਆਲਾ।

ਇੰਦਰਜੀਤ ਸਿੰਘ ਜਨਰਲ ਮੈਨੇਜਰ

THE MESSAGE OF GURU NANAK IN HIS OWN WORDS



1. Faith in One God.

God is one. His Name is true. He is the creator, devoid of fear and enmity. He is formless, immortal, and self-existent. He never comes into the cycle of birth.

2. True living.

Truth is higher than everything, but higher still is true living.

They who eat the fruit of their own labour and share it with others are the people, says Nanak, who have found the right way.

3 Selfless service.

We should do active service within the world. if we want a place in Heaven.

4. Women.

How can you call a woman inferior, when it is she who gives birth to great men.

5. Bribery & Pollution.

If clothes become defiled by blood falling on them, how can the hearts of those who drink human blood, be pure.

6 Purity.

They are not called pure who only wash their bodies; Rather are they pure, says Nanak, who enshrine the Lord in their hearts.

As hands or feet besmirched with slime, water washes white ;

As garments dark with grim rinsed with soap are made light.

So when sin soils the soul

Prayer alone shall make it whole.

7. Religion.

Religion does not consist in mere words. He who looks on all men as equals is religious.....

Abide pure amid the impurities of the world; thus shalt thou find the way of religion.

8. Practical virtue.

Make thy body the field, good works the seed, irrigate with God's name; Make thy heart the cultivation; God will germinate in thy heart, and thou shalt thus obtain the salvation.

GURU NANAK DEV

The Apostle of Peace And Truth

[Dr. SOHINDER SINGH BEDI]

Whenever the man falls in the furnace of animal senses and he becomes hungry for his own brethren's flesh, and whenever the dark clouds of ignorance and savagery spread themselves all around, then in order to show again the path of humanity, to instil the spirit of brotherhood, love and sacrifice, and to turn the blind darkness into glittering light, some great Guide comes into this world with the torch of truth holding high in his hand. With the touch of such personalities, this world again becomes a place worth living and is permeated with friendly warmth of love and understanding. The old mist of animosity vanishes before the glow of that torch and the darkness is completely vanquished.

About five centuries ago in India the feudal lords, the great Maliks and the Babars were having their day. The rulers were corrupt and the justice was a thing of the past. Might was right and the "thugs" and robbers like 'Sajjan' were, in the name of religion, defrauding people. In that chaos and the state of exploitation, the truth existed not worth the name and the falsehood and deceit were everywhere triumphant. The condition of India at that time, in the Guru's own words was as under :

"The age was knife, kings were butchers, and religion had taken wings and flown away. The night of falsehood had spread and the moon of truth was seen to rise no more."

At that difficult time, a Great light lit itself and

as with the rising of the sun, all the nooks and corners covered by darkness are lit with the dazzling brilliant day, the appearance of Guru Nanak into this world brought emancipation of the repressed from the tyranny and his existence worked like a soothing balm to all those who were the victims of hatred, callousness and high-handedness of the mighty malicious minds. As the sun from dawn to dusk is busy illuminating this earth, enlivening it with the charm, similarly Guru Nanak dedicated his whole life to animate this wild world with the virtues of human sympathy, compassion for the weak and helpless and service to the needy.

His ideal was a healthy approach to life. He embraced the labourers and artisans like 'Lalo' while caring little for the rich like 'Malik Bhago'. He owned the comradeship of the true followers like Bala and Mardana, rather than the emperors like Babar. He trudged the thousands and thousands of miles of distance in this world for the good and comfort of the whole mankind, sacrificing all the pleasures of home and ease of family life. He struck the "true bargains" and expounded the philosophy of "Sacha Sauda" rather than being a false tradesman. Instead of being worshipped at monasteries or the altars, he went from home to home of the sinners and delinquents to give them salvation. He removed their ignorance and cast aside the screen that was blinding their eyes.

Man at that time was mistaking the temporary happiness at the eternal bliss, caught in the meshes of the net of falsehood as he was. He was busy making capital out of the deceitful bargains and regarded wealth the most cherished goal of his life. The great Guru persuaded men to enter into "true bargains" and created the consciousness that true and eternal bliss comes only from the honest living. The riches gathered by the deceits of Sajjan "thugs," the empires of Babars, and the treasures of Malik Bhagos were of no avail to give any genuine pleasure, as compared with the true bargains and the honest and simple living.

The Lofty Teachings of Guru Nanak

Guru Nanak was a unique personality. His teachings and ideas were not dry, lifeless and boring sermons. On the other hand his teachings were a blooming healthy and fragrant treat; which do not create hatred for others, but point to the path of love, light and true life. The experiment of life of Guru Nanak was very rich and extensive. It attained the entirety of fullness by assimilating the views and ideas of several other faiths and creeds. He was embodiment of Godliness, the evidence of which is each and every verse said by him in the Guruvani, which is so full of sweetness and light, so ripe with the most perfect form of bliss.

Guru Nanak preached : "God is one and He is Omnipotent. All incarnations are his creation, whose twinkle owes its brightness to the Sole Great Immortal light. It is no use worshipping those incarnations, the various gods and goddesses because they themselves are subservient to the Omnipotent and are functioning according to His will and are dancing to His tunes. He described the Supreme Lord as follows :

God is one. His Name is True. He is the creator. He is fearless. He is free of all enmity and hatred. He is formless. He is Immortal. He never comes into the cycle of birth.

Guru Nanak severely condemned the masquerading with the exterior forms and signs, while laying emphasis on understanding the real meanings and spirit of religion. He stressed the cleanliness of soul, along with the outward cleanliness of body. He exposed the hoaxes and evils of fake Saints, Yogis, Mullahs and Brahmins in such a way, which made the people averse from them basically.

That was the time when people attached such a great importance to the exterior, to the outward signs that without them no one could extort the devotion and following of fakirs and saints. For attaining salvation people used to roam about in jungles abjuring family life and its obligations or wander like nomads. The

philosophy of killing one's senses by endurance had achieved a great eminence. Guru Nanak forbade the renunciation of family life or the running away from its duties and obligations. He demonstrated that there is no need to run away from the home for attainment of salvation, the light of the Lord is within us. The abode of God is in no other world, it is right in the temple of our mind :

“O mind you are the abode of God,
Realize thyself.”

The need is only to be one with Him, to be in His communion and that can be done at home as well.

He gave much eminence to the practical life while explaining the true religion. The practical pure and pious life can be much more successful in helping to open the gates of salvation than reciting mantras and performing Japas. Those who earn their bread with their toiling and with their sweat and feed others in need are healthy and clean in body and soul both.

Along with the struggle for spiritual advancement, it is essential to work physically. If meditation and prayers are necessary for the cleanliness of soul, it is in no way less important that a practical and active life is lived to keep the body sound. The true path has been recognized by those who have sweated for earning their livelihood :

“Those who toil and labour and give something in charity,

Nanak says, only they have treaded the right path.”

For a healthy and clean life, the Guru brought to our attention these three things.

1. Recitation of the Nam (the name of Supreme Lord).
2. Working and labouring hard with one's own hands to earn his livelihood.
3. Sharing of what one has with the others.

By reciting the true name, our soul is endowed by great strength. We get the knowledge of the “Real”. We can discern the truth from falsehood. By labouring

physically for earning one's own bread, the body is kept busy in some useful and creative work. This activity while keeping the body fit and healthy, also gives purity to the soul. With this activity, the life blossoms and illuminates itself. It is necessary to share one's own earnings with others, if one wants to sanctify his income; as with this, common bonds of fraternity are forged with the humanity at large, the desire of being useful to others and serving others becomes predominant. That fraternity, that kinship makes for that oneness of humanity, one single family. For an ideal, pure and mighty life these three golden principles are a panacea which keep the body and spirit immune from any impurity, any evil, any disease.

He exposed those, who pile up gold by the sweat of others, who usurp the hard-won bread of the poor, who do not labour themselves for their living but are parasites to the public eye. He showed to others that the ill begotten wealth of the rich is nothing but blood of the poor. He declined to be a guest of Malik Bhago and refused his delicious foods, but accepted with love and warmth the dry loaf of bread of Bhai Lalo, an artisan, who truly earned that much. This was the practical respect for the principle of honest earning, the verity of which the Great Guru proved innumerable times.

He also broke the pride of casteism. The Brahmins had created a hoax of their superiority over others. The treatment that was meted out to the so-called inferiors was worse than that can be conceived of a man giving an animal. The contempt and hatred shown to the low castes was really exasperating. Guru Nanak blessed the down-trodden, the artisans, the poor in order to stamp down the false pride of castes. He showed respect and reverence to the people of low castes and said that greatness does not lie in birth but in one's actions. Those who act piously can have the salvation here in this very world. The actions are criteria for salvation and not the casts wranglings. This great teaching revived the current of life in the depressed,

the down-trodden and the desolate and once again they attained the height of spirits.

The philosophy and ideas of Guru Nanak reach the highest of eminence. These ideas are encouraging and life-giving. These lend the health and sweetness to the soul. This philosophy does not dwell far away in the distance but its roots are deep here in our own soil and its fragrance soothes us. He gave life an ideal, swept away the dirt besmirching it and showed the way to perfection.

Social Reforms

The man has strong and unbreakable bonds with his own society. Man is a social animal, but in an effete society, his body and soul can never remain healthy and fresh. For the cleanliness and growth of both, a good social structure is the indispensable necessity. What is the use of only the spiritual growth, when the physical self is stuck into the dirty marsh. That is the reason, Guru Nanak paid urgent attention towards social reforms.

During the time of Guru Nanak, many weaknesses were prevalent in Hindu society which were a constant hurdle in the way of intellectual progress of the people. After the long periods of subjugation, the soul and spirit of had shunned the body and a structure devoid of morality, decency and goodness had been left, which was stinking like a corpse. Guru Nanak aroused the entire Hindu Society with full vigour and force. He tried to restore it with freshness and fragrance. That social reform again brought it to full bloom and energy, which after the autumn, spring brings with it.

Guru Nanak exposed the worthless ritual, useless customs and superficial conventions of the society, he condemned them as a sin. Then the Hindu society cared not much for the cleanliness and purity of soul, as for the superstition and rites. People were ostentatious and after the birth of a child used to coat the kitchen-floor in order to cleanse it of the so-called impurities, and used to feed the Brahmins with

delicious meals. But Guru Nanak reprehended those people very well, whose greed, lust and wrath were eating into their souls, but ostensibly who were pure and pious.

"The real dirt of mind is the greed. The dirt of the tongue is lie and the dirt of the eye is to look at the others' women's beauty with lust and their wealth with avarice.

The Hindu religionists had totally forgotten the real tenets of their faith. They were clinging to the outward signs and forms like a lizard. The wearing of sacred thread was regarded as the indemnity from all misdeeds. Guru Nanak deplored this as a mere mask and advocated a sacred thread made of compassion, contentment and real and genuine qualities. He said to the priest who had been called to perform the ceremony of investing on him the sacred thread.

Make mercy thy cotton, contentment thy thread.

Continence its knot,

Truth its twist.

That would make a janeu for the soul,

If thou have it, O Priest, than put it on me.

Blest the man, O Nanak, who goeth with such a thread on his neck.

The real religion had flown away on its wings and only a shallow and fake religion was being commercialized everywhere openly. The impostors, sadhus and fakirs were spreading their traps everywhere for the exploitation of the ignorant and gullible, under the garb of giving them spiritual enlightenment. Guru Nanak exposed such ignoble practices and publicly announced that it was all a dirty game for achieving selfish ends for exploiting the poor superstition-ridden people. He therefore condemned this sort of practice as "nothing but a means for extorting money from others." Yogis then were second to none in carrying out such exploitation and Guru Nanak was equally vehement in reproving them.

The true yogi is one who has harnessed his mind, who has brought all his senses and passions under his

control and attained oneness with the Almighty God. "If you want to be a true yogi, then wear the earrings of contentment, collect the alms of honest deeds and actions, besmear your body with the bibhute (ash) of meditation and worship of the Omniscient."

There was another wrong and ridiculous belief that was widely prevalent in the land and that was of the feeding of the Brahmins and pundits with sumptuous and delicious meals for the mukti and salvation of the souls of the dead forefathers. The saradhas were the offshoot of this blind faith. The great Guru Nanak lifted the veil from such wrong belief in one sentence.

"Nanak says, you will get after death the fruit of your own deeds done here and the charities given here."

In such a rotten and ugly society, the woman was given the lowest status. She was not considered eligible for taking part in any social function. She was valued like a shoe and cast aside at one's sweet will. The birth of a daughter was lamented, but Guru Nanak, in order to extricate woman from such a morose of social injustice gave her a very high status. He explained to men that the woman was an essential and valuable organ of society. If there is any one untouched, and unaffected by the existence of woman, He is the Immortal God.

"One is born of woman, one comes into existence because of woman and then one marries the woman. One befriends the woman and then lives his whole life in her companionship.

When a woman dies, another in her place is searched for and with woman one forges the lasting ties.

Why to speak ill of woman who gives birth to princes and rulers.

Woman is the offshoot of woman, without woman there is none. Nanak says, without woman there is one, the True God.

Like this he emphatically deplored several other

weaknesses and evils of the Hindu society and rightly aroused contempt for the same. A chronic ill of the discrimination on basis of caste and birth had made its home in the Hindu social structure. It had created false pride in the Brahmins and Kashatriyas on the one hand and deep frustration and detestation in the so-called low caste people on the other. It resulted in the complete helplessness and the weakness of an essential part of society. This caste-pride ate into the society like a pest. The Guru fearlessly condemned the outdated and useless ideas and seriously deplored the caste conceit.

"The caste, the status depend upon one's own actions and deeds."

With the same boldness he spoke of the evils of the Muslim society and religious practices. He pointed out to them the weaknesses of their creed and explained to them that the religion did not consist of the outward forms, but it was the another name of the spiritual state of a person. The spiritual heights could not be attained only with ostentation and forms and symbols or by merely saying prayers. These heights can be attained only after long and hard practice and real devotion.

"Make kindness thy mosque
Sincerity thy prayer-carpet,
And truly begotten right thy Koran
Modesty thy circumcision,
And sweetness of temperament thy fasting,
Only then you can be a true Musalman."
"Your actions should be your form
The Truth should be your Pir
Your deeds should be your Kalma
Only then, says Nanak, God will love your
Rosary and He will be always at your back".

Without noble actions neither Hindus nor Musalmans can find the salvation. Man will ultimately be judged by his deeds and therefore Guru Nanak inspired the

followers of both the faiths to lead an honest and practical life.

Guru's Peculiar way of Social Reforms

At the time of Guru Nanak, people were so much circumscribed in the antiquated religious belief and the illiteracy was prevalent to such an extent that they could not easily appreciate any innovation in their customs and receive the reforms willingly. People were dyed hard in their narrow notions and paid homage to the outworn and retrograde ideas. They were holding fast to the centuries old conventions, which had become rusty but the people did not seem to have any intention to cast those shackles away. The Guru adopted an extraordinarily intelligent way for reforming the mis-directed and misguided. He used the weapon of demonstration and made it easy for the people to understand their weaknesses and shortcomings. He did not take to giving long discourses, nor did he contest or insist for convincing others. He did not irk the people; but in a humorous way demonstrated all of their weaknesses. At Hardwar he saw the ignorant people offering water to the Sun. In order to show to them that in this way the water could not reach their dead fore-fathers, he started offering water to the opposite direction. This attracted the attention of many devotees of Sun God and demanded of him the explanation for such an eccentricity. They gathered around him and asked him the use of offering water to the west. The answer was more puzzling, as he said that he was sending water to Kartarpur to irrigate his crops. This aroused ridicule of the spectators who could not understand how the water could reach at such a far off distance from Hardwar. They thought this fakir (Guru Nanak) had lost his balance. But how much was the reaction of Guru Sahib full of understanding and sweet reasoning. If the water could not reach a few hundred miles of distance, how could it be expected to travel hundreds of thousands of miles away to another planet. The artifice of belief of the blind enthusiasts collapsed.

instantaneously. The hands offering water to the Sun stopped and the people gasped in amazement on their own inconsistency. Wherever the Guru went, he gave a shock treatment to the masses. At Mecca he lay down on the earth with his feet towards the mosque, causing wrath and fury of the Mullah. In egregious annoyance he protested to the Guru for this desecration. The answer of Guru Nanak was again an eye opener. He advised the Mullah not to be annoyed, but turn his legs to the direction where God did not dwell, because in his view God was everywhere. This incident brought a turning point in the life of the Mullah and his co-religionists and they realized the eternal fact of the Omnipresence of God.

Political Awakening

Guru Nanak not only gave life to the emaciated, rotten and hollow Hindu society, but scrubbed the moss that had gathered over the mentality of people making them servile in out-look and subservient in behaviour. The centuries of slavery had brought the Hindu Society to the ebb of courage, self-confidence and self-respect. Not only from the point of view of the physical process they were on the downward march, but the servile out-look had taken deep roots in their mental attitude. The spirit of pride and self-respect had totally vanished in them. They thought it a rare privilege to accept the titles from the Muslim rulers and converted their dress. But Guru Nanak awakened them from deep slumbers and aroused in them a sense of dignity.

He described those who submissively accepted the highhandedness, the excesses and injustice of the rulers as blind and inspired them to wake up and stand with their heads high :

"If a tyrant slay a tyrant, one is not angry. But if a ravening lion fall on a herd, its master should show his manliness. We must think remedy for it."

The powerful currents of patriotism flowed in the Guru, which is evident from the "Tukhari Barahmahan." This he wrote in the last days of his worldly life. In that he described the beauty of our lovely land the mother India, the chirping of birds the singing of nightingales, the blossoming of flowers, trees and jungles. Full of love for the nature and his charming motherland, the Bharat, he set example of patriotism.

A glance on the life of Guru Nanak

Guru Nanak was born in 1469 A. D. at Tulwandi, in the Punjab, now known as Nankana Sahib, and is situated in West Pakistan. From the very beginning he was very promising, thoughtful and contemplative. He had a deep love for the saints, fakirs and the artisans who were honest and God-fearing. For some time he herded the buffaloes, but he lost in the mood divine, left the animals to take care of themselves, which used to destroy the crops resulting in many complaints and exclamations. Father Mehta Kaloo wanted to put his son in trading. With twenty rupees he was sent to purchase certain wares for business, but on the way he encountered a batch of hungry and thirsty saints. He could not bear the pangs of hunger of the others. So he purchased the food with that money and fed the poor. Thus he returned home after striking the true bargain (Sacha Sauda). Several times he had the reproaches and admonitions from his father, but he, unaffected and completely absorbed in the Heavenly spirit, went on the way of God. For some time he worked in the granary of Shah Balol, but they could not for long see eye to eye with each other. Several times in the divine mood, he invited the labourers, servants and the indigent to loot the granary. He had a sweet accord with and love for his sister. Bebe Nanaki between whom a current of deepest understanding and affection ever flowed.

In order to fulfil the obligations and duties of home life he enjoyed the perfect pleasure of having a family.

He had two sons Sri Chand and Lakhmi Dass, whom he gave all fatherly love and affection.

Like farmers he himself ploughed the fields, sowed the seeds and harvested the crops. Till forty years' age he remained in grahast (family life), earned the bread with his own sweat and suffering, ate well himself and fed the others. He lived among the people, but he was not one of them. He was very sweet of temperament, liked solitude, and was lost in some ecstatic mood. Ever pleasant and embodiment of enlightened reasoning, when he talked to others, a stream of nectar divine gushed forth. He had a very rich personality but simple attire; being a messenger of God to His creatures, he was homely and sweet like honey.

At the age of forty he renounced home and to share the pains, sufferings and sorrows of his groaning people, he set forth to expose the injustices of the ruling classes and sins of the religious masters. He went to every nook and corner of India and travelled abroad to several Muslim countries in Arabia to diffuse the heavenly light and convey the divine word. To remove the ignorance of masses, he visited the sacred places of Muslims and Hindus. There he persuaded them to wean themselves away from the superstitions and hoaxes, not by any crude method, but with humour, reasoning and analogy. He lifted the veil of ignorance and showed them the right path. He exposed the so-called yogis and masqueraders, not by showing miracles but with his sweet words and the method of demonstration; not by getting furious, but with the force of his sacred "vani", with compassion and consideration. He left the people gasping with his amazing way and practical methods. With the torch of enlightenment in his hand, he wandered and suffered for all of us, walking in jungles and wading the rivers. Never did he get worried, feel tired or fatigued; so had he tamed his body. The love of humanity did not allow him to rest at one place.

At the final lap of his worldly life he came to

Kartarpur. He did not find his own sons capable of discharging any great responsibility. He found the Divine light in the existence of Lehna, over whom he put the responsibility and made him Guru Angad. Thus he left for the Heavenly abode. This is just a glance on his fullest and the practical life, which is to act like a beacon to us and to take us forward on the enlightened path. Never has any man lived such a full and lofty life.

ਕੇਵਲ ਪ੍ਰ

ਇਸ ਵਾਰ :

ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ।

ਜਨਮ ਉਤਮ

੬ ਜਨਵਰੀ ੧੯੬੮ ਨੂੰ ਹੈ । ਅਮ।

ਜੀਵਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

[ਪਿਆਰਾ ਸਿੰਘ ਦਾਤਾ ਲਿਖਤ
(ਹਿੰਦੀ ਤੇ ਪੰਜਾਬੀ) ਵੱਖੋ ਵੱਖ ਛਾਪ ਰਹੇ ਹਾਂ।

ਮੂਲ : ਕੇਵਲ ਦੋ ਰੁਪਏ]

ਜਿਹੜੀਆਂ ਸਿੰਘ ਸਭਾਵਾਂ ਤੇ ਸੰਸਥਾਵਾਂ ਇਕਠੀਆਂ
ਇਕ ਸੌ ਕਾਪੀਆਂ ਪ੍ਰਚਾਰ ਖਾਤਰ ਵੰਡਣ ਲਈ
ਮੰਗਾਣਗੀਆਂ, ਉਨ੍ਹਾਂ ਨੂੰ ੧/੨੫ ਫੀ ਕਾਪੀ
ਦਿਤੀ ਜਾਵੇਗੀ, ੨੫੦ ਕਾਪੀਆਂ ਮੰਗਾਣ
ਤੇ ਕੀਮਤ ਇਕ ਰੁਪਿਆ ਫੀ ਕਾਪੀ
ਤੇ ਉਪਰ ਨਾਂ ਛਾਪ ਦਿਤੇ
ਜਾਣਗੇ । ਆਪਣੇ ਆਰਡਰ ਤੇ
ਚੌਥਾਈ ਰਕਮ ਪੇਸ਼ਗੀ ਘਲਣ ਦੀ
ਕ੍ਰਿਪਾ ਕਰਨੀ, ਤਾਂ ਜੋ ਵਕਤ ਸਿਰ
ਆਪਨੂੰ ਪੁਸਤਕਾਂ ਘਲੀਆਂ
ਜਾ ਸਕਣ ।

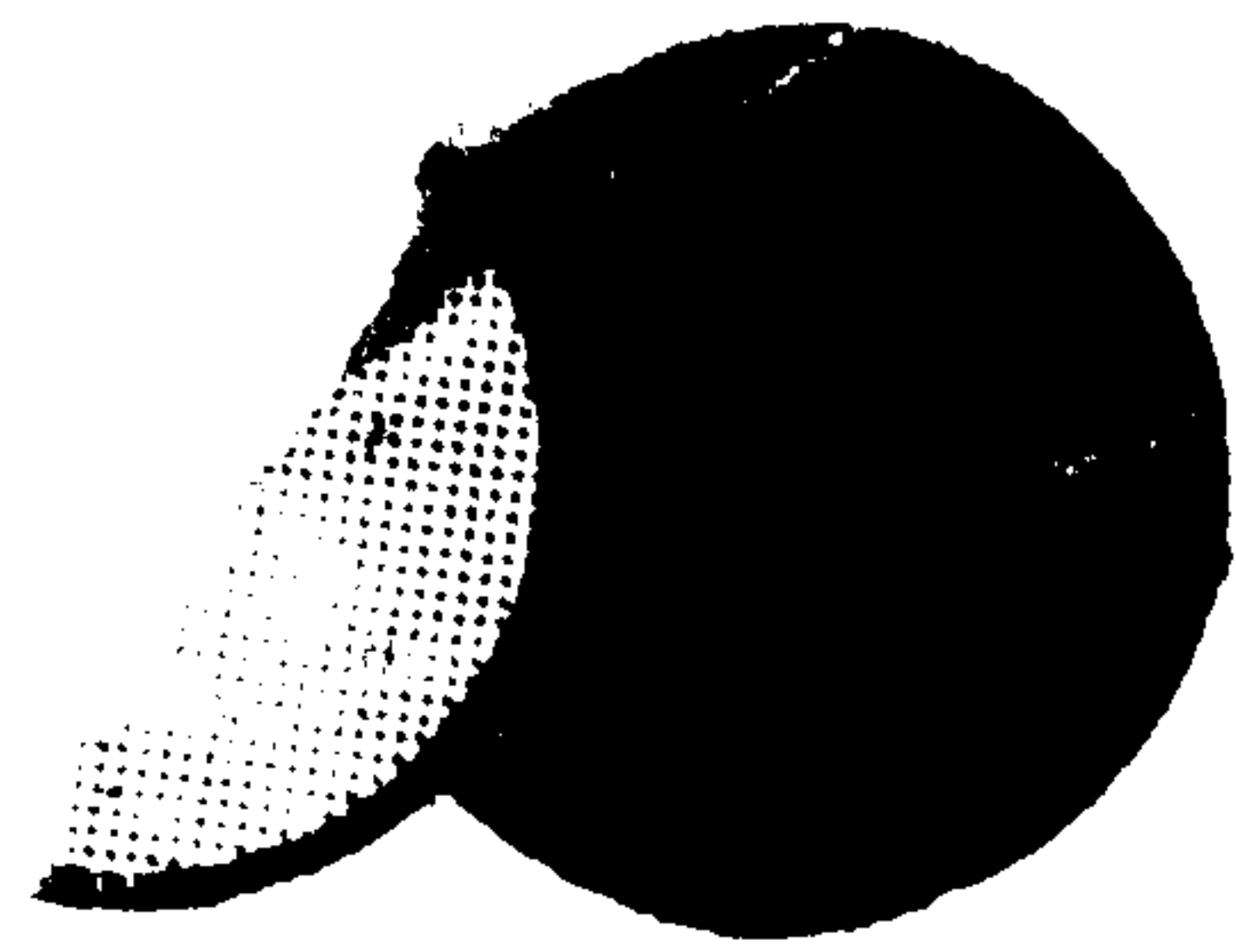
ਪ੍ਰਕਾਸ਼ਕ :

ਗੁਰੂ ਨਾਨਕ ਟਰੈਕਟ ਸੁਸਾਇਟੀ

ਸੋਲ ਏਜੰਟ :

ਨੈ ਸ਼ ਨ ਲ ਬੁ ਕ ਸ਼ਾ ਪ

ਚਾਂਦਨੀ ਚੌਕ, ਦਿਲੀ-੬ (ਫੋਨ : ੨੭੮੩੯੨)



You're
Twice the
Gentleman
with



Superfine

HAIR FIXER

MARCO TRADERS CHAMLIAN ROAD, DELHI-6.